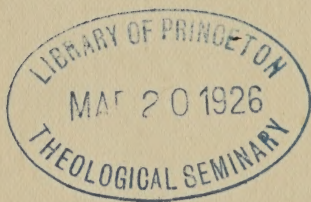
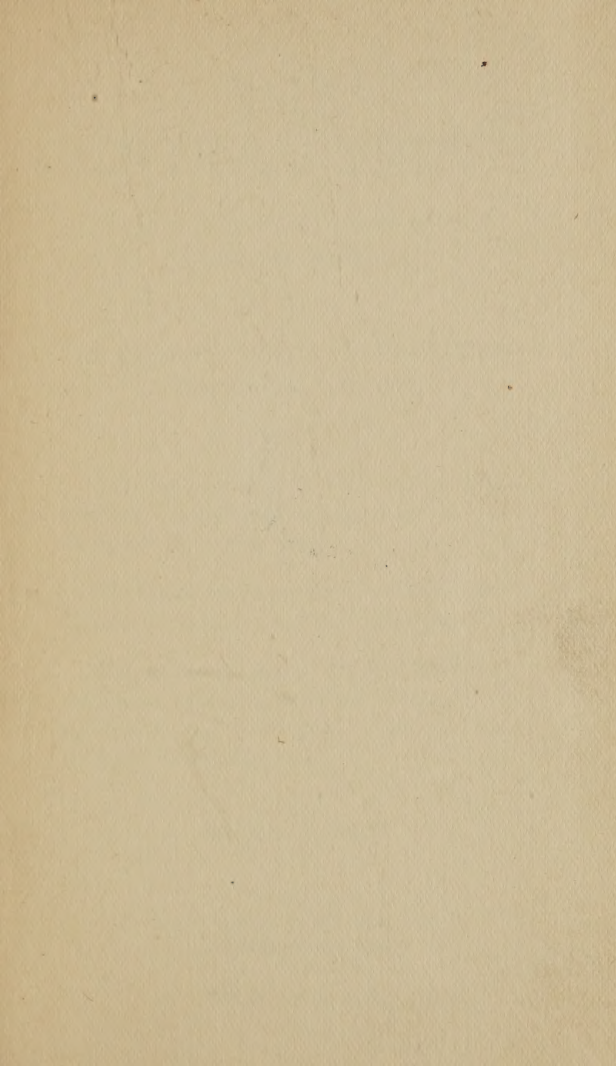


THE  
CENTRAL TRUTH



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# THE CENTRAL TRUTH

Being the Central Truth of the  
Christian Religion

as held by

THE RELIGIOUS SOCIETY OF FRIENDS  
(COMMONLY CALLED QUAKERS)

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"I am the Light of the world; if any man follow after me he shall not walk in darkness, but shall have the light of life."—*Jesus Christ*.

"The Quaker has but one word,—the Inner Light;—the voice of God in the soul."—*George Bancroft*.

"The constant standard of truth and goodness is God in the conscience, and liberty of conscience is therefore the most sacred right, and the only avenue to religion."—*William Penn*.

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BY ISAAC ROBERTS

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BY ISAAC ROBERTS

TO  
MY FRIEND  
Dr. RUFUS M. JONES  
IN GRATEFUL ACKNOWLEDGEMENT  
OF FULLER LIGHT  
RECEIVED THROUGH HIS MESSAGES  
OF HELP AND INSPIRATION  
THIS LITTLE BOOK  
IS DEDICATED.

COPY OF A LETTER

*from*

JOHN G. WHITTIER

to the President of the Young Friends' Association, Philadelphia.

Amesbury, 12th. Mo. 8th. 1890.

"Dear Friend;

I like the idea of your Association. I think it would be well for our young Friends of the different branches who bear the name of "Friends" to form similar societies. We need to direct our attention to the one central truth upon which Quakerism rests,—the Divine Immanence,—the In-speaking Word. Resting on this vital doctrine, as it was proclaimed by Fox and Penn, and Barclay and Penington, we could forget all our dissensions, and be virtually once more a united people.

(signed)—JOHN G. WHITTIER.

## PREFACE.

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As will be seen, this booklet is a compilation of the convictions of the early Friends and some of their recent followers, as stated by themselves, with regard to the leading principle of truth for which they have always stood. Part I consists of extracts from the writings of "Fox and Penn, of Barclay and Penington" and some modern Friends, and is an attempt to carry out the advice of John G. Whittier, that we should concentrate our attention upon the "one Central Truth upon which Quakerism rests,—the Divine Immanence,—the Inspeaking Word."

The extracts from the writings of modern Friends show that this great truth is still firmly held by Friends as the "Central Truth upon which Quakerism rests," and also reveal the continuity and persistence of this vital

and sufficient principle of truth as "God's gift for man's salvation."

In Part II quotations from the Old and New Testaments are presented, showing how fully this truth of God's presence with His children is declared by the Scriptures of Truth. To these are added quotations from early and modern Friends and other writers, showing that this ancient truth is still held by Friends, as well as by many not connected with that Religious Society.

Friends have never claimed any monopoly of this great Central Truth of Christianity;—they have simply emphasized it more than others, and have consistently held it as the great vital, sufficient, and saving truth of the Religion they profess. Indeed so far have they been from monopolizing it, that they have always insisted that it was a universal gift of our Heavenly Father to all His children, however little some of them might know or acknowledge this.

None welcome more than do Friends the appearance of books bearing witness to this

Central Truth, especially when they come from those connected with other branches of the Christian Church. They are always glad to acknowledge the value of such books as "The Inward Light" by Amory H. Bradford, of this country, and "The Indwelling Spirit," by W. T. Davison of England. From both of these numerous quotations are made in Part II.

It may be noticed that in a few instances statements by George Fox and some others of the early Friends, presented in Part I, are repeated in Part II. Where this happens, it has been done either to exhibit the continuity of the same thought over several centuries, or to show the close resemblance of the expression of the truth by two or more writers. Charles H. Spurgeon, the great English preacher, is reported to have said that in George Fox's Journal there were "nuggets of pure gold." It is hoped that the repeated showing of some of these "nuggets of pure gold" in a new setting may be pardoned.

## NOTE.

The quotations from the Old and the New Testaments presented in Part Two are taken from the Authorized Version of 1611, as that was the Bible known to George Fox and the early Friends,—and is also the one referred to by Whittier as “the book our mothers read.”

The extracts made from the writings of Dr. Rufus M. Jones are taken chiefly from his “The Inner Life,” (published by The Macmillan Co. 1916); “The World Within,” (published by the Macmillan Co. 1918); and “The Social Law in the Spiritual World,” (published by the John C. Winston Co. 1904). My acknowledgments are due to Dr. Jones, and to his Publishers for their kind permission to quote from his writings.

The quotations credited to Samuel M. Janney are taken from his “Summary of Christian Doctrine,”—an invaluable little book for all who are interested in the Principles of the Society of Friends.

Those credited to George Bancroft are from his "History of the United States,"—Vol. I; chapter 16.

Those credited to Amory H. Bradford are taken from his "The Inward Light," (published by Thos. Y. Crowell and Co., New York City, 1905); while those from W. T. Davison are from his book entitled "The Indwelling Spirit," (published by Hodder and Stoughton; New York and London; 1911.)

# THE CENTRAL TRUTH

## PART I.

“Now the Lord God hath opened to me by His invisible power how that every man was enlightened by the divine Light of Christ;—I saw it shine through all;—and that they that believed in it came out of condemnation, and came to the Light of Life, and became the children of it.”—*George Fox*.

The early Friends bore witness to the Truth as they saw the Truth in at least three ways;—by the spoken word; by the written word; and by their daily lives. Doubtless the last was the most powerful way of bearing witness, but they were effective preachers and teachers of the Truth by speech and by their writings. Such books as George Fox’s “Journal”; Robert Barclay’s “Apology for the True Christian Divinity”; and William Penn’s “No

Cross No Crown," bore ample witness to the great truths that had been revealed to them, presented their message to the men and women of their own day, and are invaluable to us as clear and most convincing presentations of the Central Truth of the Christian Religion as they, and those who have shared their faith, have seen it.

The early pages of the Journal of George Fox give an account of his earnest, although for some time unsuccessful, search for Truth. It is worthy of note that he found little or no help from men; the answer that finally set his soul at peace came to him as a direct revelation from his Heavenly Father. He came to know the great Truth which he afterward proclaimed to all *as a personal experience*, before he had read of it in the Scriptures of Truth. Later he found ample evidence of it in them, but it was the clear and direct revelation to his own soul that most impressed him, as it would any man or woman of our own time.

After recording his early experiences in the beginning of his "Journal" George Fox continues as follows:

"And when all my hopes in them and in all men was gone, so that I had nothing outwardly to help me, nor could tell what to do, then, O then, I heard a voice which said: "There is one, even Christ Jesus, that can speak to thy condition;" and, when I heard it, my heart did leap for joy. Then the Lord did let me see why there was none on earth that could speak to my condition, namely, that I might give Him all the glory. For all are concluded under sin and shut up in unbelief, as I had been, that Jesus Christ might have the pre-eminence, who enlightens, and gives grace and faith and power."

Referring to this experience as coming before he had knowledge of the evidence in the Scriptures relating to it, he continues;

"And this I knew experimentally. My desires after the Lord grew stronger, and

zeal in the pure knowledge of God and of Christ alone, without the help of any man, book, or writing. For though I read the Scriptures that spake of Christ and of God, yet I knew Him not, but by revelation, as He who hath the key did open, and as the Father of Life drew me to His Son by His Spirit."

In the year 1652, when but 28 years of age, he wrote a general epistle to all Friends, from which the following opening sentences are quoted as presenting in a few words the heart of his message, both to the people of his own day and to mankind in all ages:—

"To all my dear friends and brethren everywhere;

He that hath the Son of God hath life, and all that have not the Son of God have not Life. The Son of God is He that sets free from sin, and is come to deface and destroy the image of the devil, and to renew us up into the image of God, and to

lead us into all righteousness. Blessed be the glorious God, who hath sent His Son into the world to take away the sins of the world."

The pages of his "Journal," which records his service and suffering for the Truth, bear ample witness to his conviction of the sufficiency of the "Christ Within," as the redeemer, strengthener, and comforter of all who came to the knowledge of this Divine Light in their souls, and endeavored to follow it. His appeals to "that of God within you" must have had great power with his hearers, as relating them directly to their Heavenly Father, and was in the strongest possible contrast with the teaching, more prevalent then, perhaps, than now, that man was of necessity the "child of the devil." In the struggle for supremacy over the souls of men, he insisted upon giving His Heavenly Father at least an equal chance with the powers of wickedness. This was undoubtedly one of the sources of the power he exercised over the hearts of men.

Among the contemporaries of George Fox none has been so well-known to those who have followed him, and none has so profoundly affected the history of mankind for good, as the Founder of the great Commonwealth which bears his name,—William Penn. Coming into possession of a great empire, he used it not for his own aggrandizement, but dedicated it to a “Holy Experiment” for the betterment of his fellow-men,—an experiment that has been largely crowned with successful accomplishment.

No one understood more fully than did he just what the principles of the early Friends were, and what these might do for the improvement of human society. The amelioration in the laws which he gave the settlers of his new commonwealth, as compared with the laws of the country which they left, amply shows this; and still further witness to the greatness of his vision and the goodness of his heart is borne by the broad toleration which he insisted upon for those of other faiths than his own.

In his account of "The Rise and Progress of the People called Quakers," in defining the distinguishing principles of the Friends, he says;—

"Their characteristic or main distinguishing point or principle is; The Light of Christ within, as God's Gift for man's salvation. This, I say, is as the root of the goodly tree of doctrines that grew and branched out from it."

Referring to the preaching and writings of the early Friends, he says;—

"They directed people to a principle in themselves, though not of themselves, by which all that they asserted, preached, and exhorted others to, might be wrought in them, and known to them, through experience, to be true."

The close resemblance of this statement of William Penn to the later well-known utterance of the great English scholar and critic, Matthew Arnold, in which he referred to

“the enduring Power, not ourselves, that makes for righteousness,”—(in his “Literature and Dogma,”) is worthy of note. One cannot help wondering whether the great teacher of the nineteenth century had read the words of the reformer and statesman of the seventeenth, and had unconsciously repeated the thought of his predecessor.

The most scholarly book that was written by any of the early Friends, and which still brings a living and convincing message to the souls of men, is Robert Barclay’s “Apology for the True Christian Divinity.” First published in Latin, it was no doubt intended for the scholars and theologians of that day; but, translated into English, it has come down to us, and has been as a store-house of Truth for the succeeding generations. A few citations from this great work will serve to show why it has always been so precious in the sight of the convinced Friend.

In introducing the 2nd Proposition of his “Apology,” treating of “Immediate Revelation,” Barclay says;

“For the better understanding then of this Proposition we do distinguish between the certain knowledge of God, and the uncertain; betwixt the spiritual knowledge and the literal; between the saving heart-knowledge, and soaring, airy head-knowledge. The last, we confess, may be in divers ways obtained; but the first, by no other way than the inward, immediate manifestation and revelation of God’s Spirit,—shining in and upon the heart, enlightening and opening the understanding.”

And again, he says;—

“This Divine Revelation and Inward Illumination is that which is evident and clear of itself, forcing by its own evidence and clearness the well disposed understanding to assent.”

Later, in the same Proposition, he says;

“The question is not *what may be profitable or helpful, but what is absolutely necessary?*”

“The sum, then, of what is said amounts to this; That where the true inward knowledge of God is, through the revelation of His Spirit, *there is all*; neither is there an absolute necessity of any other.”

Some of the quotations from other writers made by Barclay in support of this Second Proposition, on “Immediate Revelation,” are most forcible. Thus he quotes both from the Old and the New Testament in one paragraph, as follows;—

“The nature of the New Covenant is yet more amply expressed in Jeremiah, 31-33, which is again repeated and re-asserted by the Apostle in Hebrews, 8th, chapter, 10-11, in these words;—

“For this is the covenant that I will make with the House of Israel, after those days, saith the Lord; I will put my laws into their minds, and write them in their hearts, and I will be to them a God, and they shall be to me a people;—

“And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least to the greatest.”

In support of this proposition he also quotes from several of the early Church Fathers. From Augustine he quotes the following;

“It is the inward Master that teacheth, it is Christ that teacheth, it is Inspiration that teacheth. Where this inspiration and Unction is wanting, it is in vain that words from without are beaten in.”

And again from Augustine he quotes as follows;

“For He that created us, and redeemed us, and called us by faith, and dwelleth in us by His Spirit, unless He speaketh to you inwardly, it is needless for us to cry out.”

He also quotes from Gregory the Great, as follows;

“Gregory the Great, upon these words, —“He shall teach you all things,”—saith; —“That unless the same Spirit sit upon the heart of the hearer, in vain is the discourse of the Doctor.—Let no man therefore ascribe unto the man that teacheth, what he understands from the mouth of him that speaketh, for unless He that teacheth be within, the tongue of the Doctor that is without, laboureth in vain.”

Then, coming down to a later period, he also quotes from Luther, (from his book addressed to the Nobility of Germany),—as follows;

“This is certain that no man can make himself a Doctor of the Holy Scriptures, but the Holy Spirit alone”;

and again he quotes from him;

“No man can rightly understand God, or the word of God, unless he immediately receive it from the Holy Spirit; neither can

any one receive it from the Holy Spirit, except he find it by experience in himself; and in this experience the Holy Spirit teacheth as in His proper school,—out of which school nothing is taught but mere talk.”

He also quotes from Luther’s friend, Philip Melancthon, as follows; (from his Annotations upon the 6th. chapter of John);

“Who hear only an outward and bodily voice, hear the creature; but God is a Spirit, and is neither discernible, nor known, nor heard, but by the Spirit; and therefore to hear the Voice of God, to see God, is to know and hear the Spirit.”

And again from the same writer, he quotes as follows;

“Yea, all those who apply themselves effectually to Christianity, and are not satisfied until they have found its effectual work upon their hearts redeeming them from sin, do feel that no knowledge effectually prevails to the producing of this, but

that which proceeds from the warm influence of God's Spirit upon the heart, and from the comfortable shining of His Light upon their understanding."

Barclay refers to a certain Dr. Smith of Cambridge, whom he terms "a late modern Author," and quotes from his Select "Discourses" the following;—

'To seek our Divinity merely among books and writings, is to seek the Living among the dead; we do but in vain many times seek God in these, where His truth is too often not so much enshrined as entombed. \* \* \* Seek God within thine own soul; He is best discerned by an intellectual touch of Him. \* \* \* It profits little to know Christ himself after the flesh; but he gives his Spirit to good men, that searcheth the deep things of God.'

And again from the same writer he quotes, as follows;

“It is but thin, airy knowledge that is got by mere speculation, which is ushered in by syllogism and demonstrations;—but that which springs forth from true Goodness, it brings such a Divine Light to the soul, as is more clear and convincing than any demonstration.”

Barclay also quotes from John Calvin’s “Institutes; Chapter 2” as follows;

“Paul accounts those the Sons of God who are actuated by the Spirit of God; but these “(the opponents of Calvin)” will have the children of God actuated by their own spirits, without the Spirit of God. He will have us call God Father, the Spirit dictating that term unto us, which only can witness to our spirits that we are the Sons of God. These, though they cease not to call upon God, do nevertheless demit (dismiss) the Spirit, by whose guiding He is rightly to be called upon. He denies them to be the Sons of God, or the servants of Christ, who are not led by His Spirit; but

these feign a Christianity that needs not the Spirit of Christ."

In the Third Proposition of the "Apology," referring to the universality of the Light of Christ, he says;

"God hath sent us forth to preach this everlasting Gospel to all; Christ nigh to all; the Light in all; the Seed sown in the hearts of all; that men may come and apply their minds to It."

Of all the early Friends, there was none, perhaps, of a more deeply spiritual nature than Isaac Penington. A few years older than George Fox, he was a man of mature mind when he joined the despised Quakers in 1658. For a long time he shared the popular scorn of the early Friends, but finally accepted an invitation to attend one of their meetings, and there was led to accept the truth as they saw it. The following brief extract from his writings will show the spiritual quality of his mind, and bear witness to the great truth,

which he was convinced he had found in the faith of Friends;

“But some may desire to know what I have at last met with. I answer,” I have met with the Seed.\*” Understand that word, and thou wilt be satisfied and inquire no further. \* \* \* I have met with the true knowledge, the knowledge of life, the living knowledge, the knowledge which is life; and this hath had the true virtue in it, which my soul hath rejoiced in, in the presence of the Lord. I have met with the seed’s Father, and in the seed I have felt him my Father; there I have read His nature, His love, His compassions, His tenderness, which have melted, overcome and changed my heart before Him.

“I have met with the seed’s faith, which hath done and doth that which the faith of man can never do. \* \* \* I have met

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\* “By ‘Seed’ the early Friends meant a part of the Divine Nature, capable of growth, which was brought into the heart of man.”—From “Christian Life, Faith and Thought in the Society of Friends.”

with the true peace, the true righteousness, the true holiness, the true rest of the soul, the everlasting habitation which the redeemed dwell in. \* \* \*

“Everything in the Kingdom, every spiritual thing, refers to Christ and centers in Him. His nature, His virtue, His presence, His power, makes up all. Indeed He is all in all to a believer, only variously manifested and opened in the heart by the Spirit.”

The extracts presented above from the writings of some of the leaders among the early Friends will no doubt seem to be conclusive as to the great Central Truth of Christianity as it had been revealed to them, both in their experience and in the Scriptures. To their testimony may be added the voice of History.

There has probably never been a finer tribute offered to any Religious Society by one not connected with it, than was freely offered to the early Friends by our greatest

American historian, George Bancroft. In the first volume of his "History of the United States," in dealing with the settlement of New Jersey and Pennsylvania, he found it necessary to consider the principles of the Friends. What he says shows that he must have consulted original authorities, and he no doubt turned to the writers from whom quotations have been presented above.

His conclusions are interesting and valuable. He gave the subject not only a thorough but a sympathetic treatment. Referring to the cardinal principle of the Friends, he says;

"The Quaker has but one word,—the Inner Light,—the Voice of God in the soul. That Light is a reality, and therefore in its freedom the highest revelation of truth: it is kindred with the Spirit of God, and therefore merits dominion as the guide to virtue: it shines in every man's breast, and therefore joins the whole human race in the unity of equal rights."

He quotes from William Penn the statement, given above, as to the "main distinguishing principle" of the Friends, and adds;

"The idea of God with us, the incarnation of the Spirit, the union of Deity with humanity, was to the Quaker the dearest and the most sublime symbol of man's enfranchisement."

And again, referring to the practical value of this principle of truth to character and the conduct of life, he says;—

"The Inner Light is to the Quaker not only the revelation of truth, but the guide of life and the oracle of duty."

Many other quotations might be made from the writings of the early Friends, showing what they regarded as the "main distinguishing principle" of their religion. But enough has been cited from those mentioned by Whittier, and we can pass to the consideration of the question as to whether this cardinal teach-

ing of the Society of Friends is still held as the leading principle upon which this Religious Society rests. Fortunately this question can be readily answered from recent writers among Friends, both in this country and in England. As four of the early Friends have been quoted from, let us choose four of the modern Friends to quote from,—two English and two American Friends.

Among the Friends of our day few have been better known by their writings than Caroline Stephen, one of our English Friends. Becoming a Friend by conviction, and finding the needs of her spirit best met by the simple teaching and plain methods of worship of the Society of Friends, she was able to present the views of present-day Friends in clear and convincing terms. Referring to the fundamental principle of the Society, she says in her "Quaker Strongholds,"—(in the chapter on "The Inner Light,") ;—

"The one corner-stone of belief upon which the Society of Friends is built is the

conviction that God does indeed communicate with each one of the spirits He has made, in a direct and living inbreathing of some measure of His own life; that He never leaves Himself without a witness in the heart as well as in the surroundings of man; that the measure of light, life or grace thus given increases by obedience:"

and again, in the same chapter, she says;

"Nothing, I believe, can really teach us the nature and meaning of inspiration but the personal experience of it. That we all may have such experience, if we will but attend to the Divine influences in our own hearts, is the cardinal doctrine of Quakerism."

Of all modern Friends none has been more widely known or more greatly loved than our Quaker poet, John G. Whittier,—the poet of the Spirit. By his consistent Christian life, devoted to great Reform movements, as well as by his poems that have carried comfort

and strength to men and women of every school of faith, he has endeared himself to the best in character and in life for all time. In 1890, only a short time before his death, he wrote the following letter to the President of the Young Friends' Association of Philadelphia, in reply to a letter setting forth the objects of that Association;

Amesbury, 12th, Mo. 8th, 1890.

"Dear Friend;

I like the idea of your Association. I think it would be well for our young Friends of the different branches who bear the name of "Friends" to form similar societies. We need to direct our attention to the one central truth upon which Quakerism rests,—the Divine Immanence,—the inspeaking Word. Resting on this vital doctrine, as it was proclaimed by Fox and Penn, and Barclay, and Penington, we could forget all our dissensions, and be virtually once more a united people.

(signed)—JOHN G. WHITTIER.

And in a published letter, written at an earlier date than the above, he wrote as follows;—

“After a kindly and careful survey of them all,” (the various branches of the Christian Church) “I turn to my own Society, thankful to the Divine Providence which placed me where I am; and with an unshaken faith in the one distinctive doctrine of Quakerism,—the Light Within,” —the Immanence of the Divine Spirit in Christianity.”

In his poems he refers again and again to this principle of the Religion that was so dear to him. In one poem alone, from which it is said that five selections have been made for hymns that are used by various denominations,—in his poem, “Our Master,” repeated reference to this cardinal teaching of Quakerism is made, as the following quotations will show;

“IN joy of inward peace, or sense  
Of sorrow over sin,  
He is His own best evidence,—  
His witness is within.

\* \* \* \*

But warm, sweet, tender, even yet  
A present help is He;  
And faith has still its Olivet,  
And love its Galilee.

\* \* \* \*

Alone, O Love ineffable!  
Thy saving name is given;  
To turn aside from Thee is hell;  
To walk with Thee is heaven."

Pages might be filled with selections from many of his poems, expressing his thought of the strength and helpfulness of this Central Truth of Quakerism,—“the Divine Immanence,—the Inspeaking Word.” In addition to his letter given above, and the verses quoted from “Our Master,” it would seem that simple reference to a few of his poems, in which his religious convictions are clearly stated, would suffice to show his estimate of the importance this Central Truth had assumed in his mind; such poems as “The Pennsylvania Pilgrim,” — “Miriam,” — “The Meeting,” — “The Eternal Goodness,”—and “Revelation.”—all bear witness to this fact.

Among the best-known English Friends of the recent past was John Wilhelm Rowntree, of whom it has been said that he "was the prophet of a new era of life for the Society of Friends;" and that "it was in the spirit of the First Publishers of Truth that he desired Friends to go forward to their new tasks to-day." Called upon to endure a great affliction in early manhood,—the loss of eyesight,—he was enabled to overcome, and became one of the most-beloved ministers among Friends. His experience at the time he learned that he was under the doom of coming and irreparable blindness was so remarkable that it is recalled here for the help and strength it may give to others who may, in many other ways, be called upon to be burden-bearers;

"As he went out from the consultation into the street, and stood for a few moments by some railings to collect himself, he "suddenly felt the love of God wrap him about as though a visible presence enfolded him, and a joy filled him such as he had never known before'."

A human soul that has had an experience like that must of necessity know that it has come face to face with Reality, and has found its love and its Truth to be all-sustaining. It is not strange that later he should write as follows;—

“But let us suppose that the strong blow of some great catastrophe were to strike me. Something that destroyed the routine of self-pleasing, and compelled me to face the realities which I have so steadfastly shirked. Let it be some permanent physical restriction like blindness, or some financial disaster involving penury,—no matter what. Where do I stand now?” \* \* \* “In practical experience, how am I to know what is meant by listening to the voice of Christ, obeying Him and following Him? \* \* \* Conscience is a guide I can follow. For example, be thoughtful of others, even in little things. Make a practice of forgetting yourself.”

“But I cannot rest satisfied here. I seek not only discipline, but victory. I want to

know not only conscience, but Christ. Yes, but to the sincere experimentalist, using his conscience as a guide, and seeking always to focus his life on that of Jesus Christ, as he knows Him in the Gospels and recognizes Him in his faithful disciples, there comes a time when the line between conscience and Christ grows very thin. There comes a time when the higher life of which I am always aware, and which I have tried to follow, becomes so merged in my thought of Christ and my devotion to Him, that I can hardly distinguish the two in my mind."

It is not strange that one who had such experiences could write of Christian faith as follows;—

"It is a great mistake to think that faith is exclusively or even mainly an affair of the head. It is mainly an affair of the heart, a question of the spiritual temper or attitude of the soul. As William Law expresses it, in one of his essays, faith "is a living, working power of the mind, that wills, desires,

and hopes and trusts and believes, and obeys." Aye, *obeys*. That is where our faith is weak. That is where we need the potency of the Gospel. We know better than we do."\*

Another prophet of the new era among Friends, well-known to Friends both in our own country and in England, and also well-known by his writings far beyond the limits of his own Religious Society, is Dr. Rufus M. Jones, of Haverford, Pennsylvania. A student of the history of the early Friends, knowing them and their principles better perhaps than any other person now interested in this subject, no one is better qualified than he to bear witness as to the convictions and teachings of the early publishers of Truth among Friends. A few extracts from two or three of his recent books will serve to show what this modern Friend and prophet thinks

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\* The quotations from John Wilhelm Rowntree's writings are taken from "Christian Life, Faith and Thought in the Society of Friends,"—approved and adopted by London Yearly Meeting in 1921.

of the Central Truth, to which the early Friends bore witness.

In his late book, — "The Inner Life,"\* —referring to Christianity as a living, present-day Faith, he says;—

"Christianity is \* \* \* vastly more than an historical religion, bound up forever with the incidents of its temporal origin. It is as much a present fact and a present power as electricity is. It is rooted in an inexhaustible source of life. \* \* \* This triumphant and eternal principle of the spiritual life is, "according to John," no vague, abstract principle of logic, but instead a warm, tender, intimate, concrete personification of Life, Light and Love, who has definitely incarnated the Truth, and revealed the nature of God and the possible glory of man."

Again, referring to the possible fulness of realization of the Divine Immanence by man, he says, in the same volume;—

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\* From "The Inner Life," by Dr. Rufus M. Jones; cop. 1916 by The Macmillan Company, by permission of The Macmillan Company.

“But the full measure,—the length and breadth, depth and height, — of this new inner world does not come into view until one sees how through faith and love this man (St. Paul) has come into conscious relation with the Spirit of God inwardly revealed to him, and operative as a resident presence in his own spirit.”

And again, referring to the impossibility of our understanding ourselves without the acceptance of this Central Truth, he says;—

“We cannot explain our normal selves or account for the best things we know,—or even for our condemnation of our poorer, lower self, without an appeal to and acknowledgment of a Divine Guest and Companion, who is the real presence of our central Being.”

Speaking of the value to the individual soul which this Truth of the Indwelling Presence of the Spirit has assumed in many cases, he says;—

"It will be impossible for some of us ever to lose our faith in, our certainty of, this vital presence which over-arches our inner lives as surely as the sky does our outer lives. The more we know of the great unveiling of God in Christ, the more we see that He is a Being who can be thus revealed in a personal life that is parallel in will with Him, and perfectly responsive in heart and mind to the spiritual presence."

In "The World Within,"\* referring to St. Paul as the first to announce the fact that the Historic Christ had become for us the Eternal Christ, he says;—

"It was St. Paul who first expressed for all Christendom the basic idea of our religion that the Person who had been for a definite historical period a visible, tangible revelation of God in the center of the little Galilean group has now become for us forever an invisible Life, an immanent Reality,

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\*"The World Within"; published by The Macmillan Company; 1918. cop. by The Macmillan Company, by permission of The Macmillan Company.

the self-giving, endlessly revealing Spirit,—  
“The Lord is the Spirit.”—St. Paul looks  
to this inward, resident Spirit as the su-  
preme dynamic for moral and spiritual life.  
\* \* \* The central “mystery” which has  
been brought to light by the Gospel is, he  
insists, the “mystery” of Christ in men,—  
“Christ in you.” Life, in the light of this,  
takes on new and wonderful meaning, for  
it is nothing short of re-living Christ,—“for  
me to live is Christ.” (Phil 1; 21)

Referring to the purpose and effect of the  
inshining of the Light of Christ, he says, in  
the same volume;—

“Instead of a law-giver who fulminates  
commands, with terror of condemnation, the  
God of all mercy and tenderness “shines  
into our hearts to give the light of His  
glorious knowledge in the face of Jesus  
Christ.” And His revelation of light and  
grace and glory and righteousness does not  
remain outside us as something foreign and  
external, but it becomes a formative life and

power in us, and makes us a living letter, or epistle of Jesus Christ, with the new ministry of glory written in the inmost substance of our being, so that the Christian himself, and not a written document, is the exhibition of the message or covenant,—the believer himself is the document.”

In the last-mentioned volume he quotes the following from a writer of the Seventeenth century;—

“As William Dell once put it in the Seventeenth century;—

“The true religion of Christ is written in the soul and spirit of man by the Spirit of God; and the believer is the only book in which God Himself writes His New Testament.”

In his “Social Law in the Spiritual World,”\* speaking of the convictions held by Friends of the present day, he says;—

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\* “The Social Law in the Spiritual World”; published by The John C. Winston Co.

“The true view, the proper formulation, must hold that God is the inward principle and ground of the personal life,—the indwelling Life and Light of the soul, permeating all the activities. Man’s spiritual nature is rooted and grounded in the Divine Life.”

In the last-mentioned volume, referring to the possible union of the Divine Spirit and the human spirit in one life, he says;—

“Instead of regarding the Inner Light as something foreign, it should rather be thought of as the Divine Life personally apprehended in our individual soul. It is both human and Divine. It is the actual inner self formed by the union of a Divine *and* a human element in a single individual life.”

It is interesting to compare this last statement with the extract from the writings of John Wilhelm Rowntree, quoted above, in which he referred to a time

“When the line between the conscience and Christ grows very thin,”—and a time “when the higher life of which I am always aware, and which I have tried to follow, becomes so merged in my thought of Christ, and my devotion to Him, that I can hardly distinguish the two in my mind.”

Referring to the “test of Spiritual guidance,” in the book last-mentioned, Dr. Jones says;—

“The only test of some seeds is the examination of their life-product in the developed form. This principle must always be applied to any claim to Spiritual guidance. If the thing manifested is of God, it will tend to construct a unified spiritual life which will better show the Divine nature in the world.”

————— : —————

In the extracts that have been presented from the writings of the early Friends, and some of their present-day followers, an effort

has been made to accept and follow Whittier's counsel, and "direct our attention to the one Central Truth of Quakerism, — the Divine Immanence,—the Inspeaking Word;"—and to do this, not merely because they taught it and he advised that we turn our attention to it,—but because it is sincerely believed by many to be the one vital and saving Truth of Christianity, clearly taught by Our Lord and Master Himself, and by His immediate followers, and also accepted and proved by actual experience in the lives of many of His devoted servants and friends in all ages. Being so, it should be most widely proclaimed, most generally accepted and lived.

It has been well said that

"Quakerism should not be the cult of a few, but the life of a multitude. In the first instance it owed its vitality to the fact that it brought back to professing Christians the living power of the first message of Christ. "Union with Christ" was its inherent and persistent theme."\*

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\* From the Epistle of London Yearly Meeting, 1905.

To quote once again the words of one whose writings have already been freely referred to; Friends of this day believe that

“There is room for a fellowship, all-inclusive in its tender sympathy; drawn close in the loving bondage of sincerity and truth; for a noble simplicity of life and manners, rich in true culture and the taste born of knowledge; for a freedom that scorns the flummeries of rank, and perquisites of pride, because it knows the worth of manhood and loves the privilege of friendship; for a simple worship, homely and informal because intimate and real.”\*

In one of his later poems, Whittier seemed to have the vision of the coming day when “all shall know Him, from the least of them to the greatest of them;” when all shall feel the indwelling presence of His Spirit in the heart; when all may hear His inspeaking Word and be enabled to do His will; and he

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\* From “Essays and Addresses,” by John Wilhelm Rowntree, 1906.

closed his poem,—“The Vision of Echard,”—  
with these words;—

“What if the vision tarry?—  
God’s time is always best;  
The true Light shall be witnessed,  
The Christ within confessed:

In mercy or in judgment  
He shall turn and overturn,  
Till the heart shall be His temple,  
Where all of Him shall learn.”

## PART TWO



## PART TWO

# EXTRACTS RELATING TO LIGHT and to THE HOLY SPIRIT

*Being Quotations from the Bible and from Ancient  
and Modern Writers, referring to the Divine  
Immanence—the Presence of the Spirit  
of God or the Light of Christ  
in the Soul of Man.*



..“WE search the world for Truth;—we cull  
The good, the pure, the beautiful,  
And, weary seekers of the best,  
We come back laden from our quest,  
To find that all the sages said  
Is in the book our mothers read.”

WHITTIER;—“MIRIAM.”

“Faithful sayings, treasure houses or precious and restful thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away from us,—houses built without hands for our souls to live in.”—RUSKIN.

*"And behold I am with thee, and will keep thee in all places whither thou goest."*—GENESIS xxviii; 15.

*"Lo, I am with you always, even unto the end of the world."*—MATTHEW xxviii; 20.

"Their characteristic or main distinguishing point or principle is; The Light of Christ within, as God's gift for mans salvation."—WILLIAM PENN; "The Rise and Progress of the People called Quakers."

"This hidden Light, this inward vision, this immediate union between the soul and God himself, as revealed in Jesus Christ, is the basis of the Quaker faith."—JOHN WILLIAM ROWNTREE.

"The Foundation of the Quaker faith is the inward revelation of Jesus Christ,—the great and all important Christian principle that the Light of Christ in man is his sufficient and saving teacher and guide.' I accept that."—HENRY W. WILBUR.

*"If God will be with me, and will keep me in this way that I go, \* \* then shall the Lord be my God."*—GENESIS xxviii; 20-21.

*"And He said, My presence shall go with thee, and I will give thee rest."*—EXODUS xxxiii; 14.

*"But there is a spirit in man; and the inspiration of the Almighty giveth them understanding."*—JOB xxxii; 8.

"It is, I think, a source of profound encouragement to us in maintaining the doctrine that the spirits of men are bound together with one another and with the Spirit of God in the girdle of love, to remember that we have behind us so long a sequence of prophets, reaching back in actual historical continuity to the inspired Pharaoh of Tel-el-Amarna, across the thousands of years. It falls even to us to carry his teaching to its far-off fulfillment."—JOHN WILLIAM GRAHAM.

(The Pharaoh here referred to is Akhnaton, commonly called, "The Heretic King," who reigned B. C. 1375-1358.)

"I am sure that there is a common Spirit that plays within us, and that it is the Spirit of God."—SIR THOMAS BROWN;—"Religio Medici."

*"It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."*—DEUTERONOMY xxx : 12-14.

*"Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."*—JOSHUA i : 9.

"So nigh is grandeur to our dust,  
So near is God to man,  
When Duty whispers low; "Thou must!"  
The Youth replies; "I can."

EMERSON.

Christ (the Word) was "the true Light that lighteth every man that cometh into the world."

*“And if thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, whose waters fail not.”—ISAIAH lviii : 10-11.*

*“And hereby we know that he abideth in us, by the Spirit which he hath given us.”—I JOHN iii : 24.*

“THOU, O Christ! art all I want:  
All in all in Thee I find:  
Raise the fallen; cheer the faint;  
Heal the sick, and lead the blind!

\* \* \*

Thou of life the fountain art!  
Freely let me take of Thee!  
Spring Thou up within my heart!  
Rise to all eternity!”

CHARLES WESLEY.

“Not one in mankind is exempted from this illumination. \* \* \* God discovers Himself to every man.”—WILLIAM PENN.

*"But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people:*

*"And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more."*—JEREMIAH xxxi : 33-34.

The above is quoted in part in the New Testament; see Hebrews; 10 ch. 16 v. And it was no doubt to this Scripture that Jesus referred when he said;—

*"It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."*—JOHN vi : 45.

"There is for all a potential divine Sonship. The Inner Light is a universal and Saving Light. God has left none without the witness of His Spirit."—ELBERT RUSSEL; —"The Spirit of Quakerism."

*"Arise shine; for thy light is come, and the glory of the Lord is risen upon thee."*—ISAIAH lx : 1.

*"The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory."*

*"Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the day of thy mourning shall be ended."*—ISAIAH lx : 19-20.

"It is the doctrine of Friends that the light of Divine Truth, or Spirit of Christ, appears to all men; to the wicked He comes as a re-prover for sin, "the spirit of judgment and the spirit of burning," but to the obedient and dedicated soul as a comforter in righteousness."—SAMUEL M. JANNEY.

*"Be strong and of a good courage, fear not nor be afraid \* \* \* for the Lord thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee."*—DEUTERONOMY xxxi : 6.

*"The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light."*—ROMANS xiii : 12.

"The constant standard of truth and goodness is God in the conscience, and liberty of conscience is therefore the most sacred right, and the only avenue to religion."—WILLIAM PENN; (quoted by George Bancroft in his History of the United States; Vol. I, chap. 16.)

"IN joy of inward peace, or sense  
Of sorrow over sin,  
He is His own best evidence,  
His witness is within."

WHITTIER; "Our Master."

*"Be strong, all ye people of the land, saith the Lord, and work; for I am with you, saith the Lord of hosts."*—HAGGAI ii : 4.

*"He that abideth in me, and I in him, bringeth forth much fruit."*—JOHN xv : 4.

"For they were directed to the Light of Jesus Christ within them, as the seed and leaven of the Kingdom of God, near all because in all, and God's talent to all, a faithful and just witness and just monitor in every bosom, the gift and grace of God to life and salvation that appears to all, though few regard it." — WILLIAM PENN; Preface to George Fox's Journal."

"Let man then learn the revelation of all nature and all thought to his heart; this, namely; that the Highest dwells with him; that the sources of nature are in his own mind, if the sentiment of duty is there."—EMERSON; "The Over-Soul."

*"When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee."*—ISAIAH xxxiii : 2.

*"I am with thee, to deliver thee."*—JEREMIAH i : 8.

*"And his name shall be called, Immanuel, which is being interpreted; God with us."*—MATTHEW i : 23.

"Ineffable is the union of man and God in every act of the soul. \* \* \* When we have broken our god of tradition and ceased from our god of rhetoric, then may God fire the heart with His presence."—EMERSON; "Spiritual Laws."

"WHEN through the deep waters I call thee to go,  
The rivers of sorrow shall not overflow:  
For I will be with thee, thy sorrow to bless,  
And sanctify to thee thy deepest distress."

ANON.

*"This was the true Light which lighteth every man that cometh into the world."*—JOHN i : 9.

*"The grace of God which bringeth salvation hath appeared unto all men."*—TITUS ii : 11.

"Now the Lord God hath opened to me by His invisible power how that every man was enlightened by the divine Light of Christ; I saw it shine through all."—GEORGE FOX; Journal.

"The one corner stone of belief upon which the Society of Friends is built is the conviction that God does indeed communicate with each of the spirits He has made, in a direct and living inbreathing of some measure of His own life; that He never leaves Himself without a witness in the heart as well as the surroundings of man."—CAROLINE STEPHEN; "Quaker Strongholds."

"ONE faith alone, so broad that all mankind  
Within themselves its secret witness find."

WHITTIER:—"The Pennsylvania Pilgrim."

*"I am come a light into the world, that whosoever believeth in me should not abide in darkness." —*  
JOHN xii : 46.

*"As long as I am in the world, I am the light of the world."—*JOHN ix : 5.

*"While ye have light, believe in the light, that ye may be the children of light."—*JOHN xii : 36.

"God did teach him (George Fox) by His Spirit. The Light shone in his soul and he saw the truth. He did not get it from the Bible, though it was there. He knew it first by revelation, and then, with the revelation enlightening him, he could see the truth in the Scriptures. This is his doctrine of the Inward Light."—TURNER; "The Quakers."

"No picture to my aid I call:  
I shape no image in my prayer;  
I only know in Him is all  
Of life, light, beauty, everywhere;—  
Eternal Goodness here and there!"

WHITTIER:—"Revelation."

*"For with thee is the fountain of life; in thy light shall we see light."*—PSALM xxxvi : 9.

*"Then spake Jesus again unto them, saying: I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."*—JOHN viii : 12.

" . . . that coherent conception of human life and human culture which recognizes the Divine Spirit as present and operative in all the higher strivings of man." — PHILLIPS BROOKS.

"LEAD! Kindly Light! amid the encircling gloom;  
    Lead Thou me on!  
The night is dark, and I am far from home;  
    Lead Thou me on!  
Guide Thou my feet! I do not ask to see  
The distant scene; one step enough for me!"

JOHN HENRY NEWMAN.

"Friends, mind the Light!"—GEORGE FOX.

*"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever;*

*"Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you."—JOHN xiv : 16-17.*

*"Let this mind be in you, which was also in Christ Jesus."—PHILLIPIANS ii : 5.*

"Only so far as God is present in our experience can we know anything about Him at all. It is the immanence of the transcendent, the presence of the infinite in our finite lives, that alone explains the essential nature of man."—PRINGLE-PATTISON; "The Spirit."

"Let us not build altars in temples made with hands, but in our own souls, where, untrammelled and alone, we can hold intelligent communion with God."—WILSON S. DOAN.

*"Howbeit when he the Spirit of truth is come, he will guide you into all truth."*—JOHN xvi : 13.

"The Spirit is the criterion. The Spirit is the guide which leads into all truth. The Quaker reads the Scriptures with delight, but not with idolatry. It is his own soul which bears the valid witness that they are true."—GEORGE BANCROFT.

"Let us lie low in the Lord's power and learn that truth alone makes rich and great."—EMERSON; "Spiritual Laws."

"Looking through George Fox's life, and viewing him as the great champion of purely spiritual worship, one is inclined to say, with William Penn, that his epitaph might well be; "Many sons have done virtuously, but thou excellest them all."—CHARLES H. SPURGEON.

*"And ye shall know the truth, and the truth shall make you free."*—JOHN viii : 32.

"How may we determine what is true? I know no answer except this; We must trust the Spirit of God acting through man's rational and moral powers. This is the Inward Light,—the Light which lighteth every man."  
—AMORY H. BRADFORD.

"Love bids touch truth, endure truth, and embrace Truth, though, embracing truth, love crush itself. "Worship not me, but God!" the angels urge; That is love's grandeur."

ROBERT BROWNING.

"This emphasis on the Inward Light does not discredit Jesus Christ as Master; rather it provides the only trustworthy means of verifying the validity of His claims. In the Inner Light He stands crowned, and worthy of both loyalty and worship."—AMORY H. BRADFORD.

*"In him was life, and the life was the light of men."*—JOHN i : 4.

"There is light in every man, which so illuminates his mind as to make it capable of discerning reality. \* \* \* This Inward Light reveals what is true in the Bible, in other books, in man, and in the universe; also it creates the desire to do the things which it reveals to be right."—AMORY H. BRADFORD.

CHRIST,—whose glory fills the skies!  
Christ,—the true and only Light!  
Sun of Righteousness,—Arise!  
Triumph o'er the shades of night!  
Day-spring from on high, be near!  
Day-star,—in my heart appear!"

CHARLES WESLEY.

"With firmness in the right, as God gives us to see the right."

ABRAHAM LINCOLN.

*"And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one."*—JOHN xvii : 22-23.

"Glory is manifested excellence; light shining, not so much from without as lit up from within. It means inherent brightness, recognized, radiant, resplendent. Perhaps hardly enough stress is laid on this aspect of the indwelling Christ, either in the theology or the religion of the day."—W. T. DAVISON;  
"The Indwelling Spirit."

"It is the living Christ we want to find, the eternal revealer of the will of God. It is the Spirit behind the letter that we need."—Statement of Yorkshire Quarterly Meeting,—1919.

*"That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."*—JOHN i : 9-12.

*"For as many as are led by the Spirit of God, they are the sons of God."*—ROMANS viii : 14.

"It is written that "when the fullness of time was come, God sent forth His Son, made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons, and "because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father."—(Galatians iv : 6.) SAMUEL M. JANNEY.

“To all my dear Friends and brethren  
everywhere;

“He that hath the Son of God hath life, and all that have not the Son of God have not life. The Son of God is He that makes free from sin, and is come to deface and destroy the image of the devil, and to renew us up into the image of God, and to lead us into all righteousness. Blessed be the Glorious God, who has sent His Son into the world, to take away the sins of the world.”—From an Epistle of George Fox, written in 1652—(when he was 28 years of age).

“The Quaker has but one word,—the Inner Light,—the Voice of God in the soul.

“That Light is a reality, and therefore in its freedom the highest revelation of truth; it is kindred with the Spirit of God, and therefore merits dominion as the guide to virtue; it shines in every man’s breast, and therefore joins the whole human race in the unity of equal rights.”—GEORGE BANCROFT; History of the U. S. Vol. I; Chapter 16.

*"The Spirit itself beareth witness with our spirit, that we are the children of God; And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may also be glorified together."*—ROMANS viii : 16-17.

*"And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father."*—GALATIANS iv : 6.

CHRIST in the heart! If absent there,  
Thou canst not find Him anywhere.  
Christ in the heart! O Friends, begin,  
And build the throne of Christ within!"

ANON.

"The term that the Friends have most largely used for their religious mysticism is the "Inner Light"; though it is not the only term they have used. We find such expressions as "that of God within you," and the "Christ within," and the "Spirit of Christ," the "Holy Spirit,"; the "Seed," and the "Seed of God." —ELBERT RUSSELL;—"The Spirit of Quakerism."

*"It pleased God to reveal His Son in me."*—GALATIANS i : 15.

*"He that believeth on the Son of God hath the witness in himself."*—I JOHN v : 10.

"I turned them to the Spirit in themselves, a measure of which was given to every one of them,—that they might know God and Christ, and the Scriptures aright."—GEORGE FOX.

"Instead of looking for God, then, behind the vast mechanism of matter, or beyond the starry spaces, we should look for him very much closer home, as the God in whom we live, and move and are; the immanent, and at the same time transcendent, Spirit in immediate conjunction with our own souls. He is, thus, as Thomas Hill Green used to say, as near to us as our own conscience is."—RUFUS M. JONES; "Religion as Reality, Life and Power."

*"Wherefore thou art no more a servant, but a son; and if a son, then an heir of God, through Christ."*—GALATIANS iv : 7.

*"Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit."* — I JOHN iv : 13.

"O my brothers, God exists. There is a soul at the center of nature and over the will of every man, so that none of us can wrong the universe."—EMERSON; "Spiritual Laws."

"Protestantism has never found any final resting place short of this principle of Quakerism, that the final religious authority is inward, for there is in man not only the Light of God, "that lighteth every man coming into the world," but also the capacity to sense the Light and follow it."—ELBERT RUSSELL; "The Spirit of Quakerism."

*"Wherefore he saith; Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."*—EPHESIANS v : 14.

In the 57th chapter of Isaiah he declares;

"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite one."—SAMUEL M. JANNEY.

"I could not be, O God, could not be at all, wert Thou not in me; rather, were not I in Thee, of whom all things are, by whom all things are, in whom all things are."—AUGUSTINE; "Confessions."

"The Christian revelation affirms that God is in every human soul, and that the quickness with which we turn toward truth and right are the response of God to His own. The Quaker doctrine of the Inward Light, then, is substantially the Christian doctrine of the Indwelling Spirit."—AMORY H. BRADFORD.

*"But unto every one of us is given grace, according to the measure of the gift of Christ."*—EPHESIANS iv : 7.

"The Divine Seed is in all men. As men realize its presence and follow the Light of Christ in their hearts they enter upon the right way of life, and receive power to overcome evil with good. Thus will be built the City of God."—From an Appeal to All Men, issued by the Meeting for Sufferings,—London, 1919.

"He suddenly found God as a living presence within,—I knew Him experimentally, he says. \* \* \* There is something of God, which may be called a divine seed or a divine light, laid down in the nature and disposition of the soul."—RUFUS M. JONES; "Life and Message of George Fox."

"THERE is a vision in the heart of each.  
Of Justice, Mercy, Wisdom; tenderness.  
To wrong and pain, and knowledge of its cure."

ROBERT BROWNING; "Paracelsus."

*"Christ in you, the hope of glory."*—COLOSSIANS  
i : 27.

"It appears to have been the great work of George Fox and the early Friends to draw the attention of mankind from a reliance upon the outward form to an experience of the inward power of religion."—SAMUEL M. JANNEY.

"For him salvation was not believing the doctrine of the atonement; it was a living, triumphant deliverance from sin and the love of it, and the formation of a new and Christlike nature and spirit within."—RUFUS M. JONES.

“AND I have felt  
A presence that disturbs me with the joy  
Of elevated thoughts; a sense sublime  
Of something far more deeply interfused,  
Whose dwelling is the light of setting suns,  
And the round ocean, and the living air,  
And the blue sky, and in the mind of man.”

WORDSWORTH: "Tintern Abbey."

*"If we live in the Spirit, let us also walk in the Spirit."*—GALATIANS v : 25.

"But some may desire to know what I have at last met with. I answer; "I have met with the Seed." Understand that word, and thou wilt be satisfied and inquire no further. I have met with my God, I have met with my Saviour, and He hath not been present with me without His salvation but I have felt the healings drop upon my soul from under His wings."—ISAAC PENNINGTON.

(By "Seed" the early Friends meant a part of the divine nature, capable of growth, which was brought into the heart of man." From "Christian Life, Faith and Thought in the Society of Friends."

"HOLY Spirit, Truth Divine!  
Dawn upon this soul of mine;  
Word of God, and Inward Light,  
Wake my spirit, clear my sight."

SAMUEL LONGFELLOW: "Inspiration."

*"Thanks be unto God for his unspeakable gift."*  
—II CORINTHIANS ix : 15.

*" . . . which is Christ in you, the hope of glory."*  
—COLOSSIANS i : 27.

"Would you know the blessing of all blessings? It is this God of Love dwelling in your soul, and killing every root of bitterness, which is the pain and torment of every earthly, selfish love."—WILLIAM LAW.

"OH, gift of gifts! Oh, grace of grace!  
That God should condescend  
To make thy heart His dwelling place,  
And be thy daily Friend!

Then go not thou in search of Him,  
But to thyself repair;  
Wait thou within the silence dim,  
And thou shalt find Him there!"

FREDERICK L. HOSMER: "The Indwelling God."

*"I will pray the Father and He shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth."*

*"For he that dwelleth with you shall be in you. I will not leave you comfortless, I will come to you."*—JOHN xiv : 16-18.

"The term Christ is applied by the apostles to the Spirit of God as manifested in man. For instance, Paul writes of the children of Israel under Moses, "they did all eat of the same spiritual meat, and they did all drink the same spiritual drink; for they drank of that spiritual rock that followed them, and that rock was Christ."—(I Corinthians x : 4.)—  
SAMUEL M. JANNEY.

"TRUTH is within ourselves; it takes no rise  
From outward things, whate'er you may believe;  
There is an inmost center in us all,  
Where truth abides in fullness; and around,  
Wall upon wall, the gross flesh hems it in,  
This perfect, clear perception—which is truth."

BROWNING: "Paracelsus."

*"Ye have an unction from the Holy One, and need not that any man should teach you."*—I JOHN ii : 20.

"In fact there can be no saving knowledge of Christ but from immediate revelation. "No man can come to me," said Jesus, "except the Father which hath sent me draw him."—(John vi : 44.)—

"This drawing of the Father is the operation of His Spirit, for "the manifestation of the Spirit is given to every man to profit withal."—(Corinthians xii : 7.)—SAMUEL M. JANNEY.

"Blessed is the soul which heareth the Lord speaking within her, and from His mouth receiveth the word of comfort."—THOMAS A. KEMPIS.

"The idea of God with us, the incarnation of the Spirit, the union of Deity with humanity, was to the Quaker the dearest and the most sublime symbol of man's enfranchisement."—GEORGE BANCROFT.

*"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"—I CORINTHIANS iii : 16.*

*"And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."—II CORINTHIANS vi : 16.*

"God hath built to Himself a natural temple in the consciences of men as the place wherein He would be worshipped, and it is there that men ought to look for His appearance, and reverence and worship Him."—JUSTIN MARTYR.

"Gradually Fox's mind cleared. The doctrine of an Inner Light, of Christ dwelling in the heart of the believer as a teacher and a purifier even to the entire extinction of sin, solved all difficulties."—GARDINER; "History of the Commonwealth and Protectorate."

*"But if the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."*—ROMANS viii : 11.

*"What? Know ye not that your body is the temple of the Holy Ghost? which is in you, which ye have of God, and ye are not your own?"*—I CORINTHIANS vi : 19.

"HELD our eyes no sunny sheen,  
How could sunshine e'er be seen?

Dwelt no Power Divine within us,  
How could God's Divineness win us?"

GOETHE-SCHILLER: "The Xenien."

"When a man lives with God, his voice shall be as sweet as the murmur of the brook and the rustle of the corn."—EMERSON; "Self-Reliance."

*"He that is of God heareth God's words."*—JOHN viii : 47.

*"Then said Jesus to those Jews which believed on Him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free."*—JOHN viii : 31-32.

" . . . this youth (George Fox) had nevertheless, a Living Spirit belonging to him; also an antique Inspired Volume, through which, as through a window, it could look upwards, and discern its celestial Home." — THOMAS CARLYLE; "Sartor Resartus."

"He was a fallible man, like the rest of us, and he was not always wise, but this can be said; He minded the Light in his soul and He DID what He dared to dream of."—RUFUS M. JONES; "Life and Message of George Fox."

"THEIR higher nature knew  
They love truth best who to themselves are true,  
And what they dare to dream of, dare to do."

LOWELL.

*"In the beginning was the word; and the word was with God; and the word was God."*—JOHN i : 1.

*" . . . In him was life, and the life was the light of men."*—JOHN i : 4.

"Though he refused to give to the scriptures the title of the Word of God, he nevertheless held them to be the words of God guiding and instructing in the paths of blessedness, if only they were intercepted by God's light shining in the heart of the spiritual man."—GARDINER; "History of the Commonwealth and Protectorate."

"MOREOVER, not by narrow Reason's ray  
Shall this be ever compassed, but by light  
Larger and brighter, shining from the heart."  
SIR EDWIN ARNOLD: "The Light of the World."

*"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ."*—II CORINTHIANS iv : 6.

"It is the voice of Truth that light will shine out of darkness. Therefore doth it shine in the hidden part of mankind, that is in the heart; and the rays of knowledge break forth, making manifest and shining upon the inward man which is hidden; Christ's intimates and co-heirs are the disciples of the Light."—CLEMENS ALEXANDRINUS.

"The Inward Light reveals the truths which satisfy the profound, constant, and universal aspirations of humanity."—AMORY H. BRADFORD.

O Heavenly Light! From God's own presence shining!

Be near us mid the shadows we meet upon our way;  
Enlighten Thou our hearts! Cheer us from sin's  
repining;

"Shine on us more and more unto the perfect day!"

ANON.

*"Christ — the brightness of God's glory and the express image of His person."*—HEBREWS i : 3.

"GLORY around thee, about thee; and thou fulfilllest thy doom,—

Making Him broken gleams, a mingled splendor and gloom.

Speak to Him, thou, for He hears, and Spirit with spirit can meet;  
Closer is He than breathing, and nearer than hands and feet."

TENNYSON: "The Higher Pantheism."

"The Inner Light is to the Quaker not only the revelation of truth, but the guide of life and the oracle of duty."—GEORGE BANCROFT.

"His foundation theory of man, as a being possessed of something of God, taught from within by direct illumination, made Him hopeful and persistently expectant. He saw in Negroes and Indians, in the unfavored races everywhere, moral and spiritual possibilities which others had hardly suspected."—RUFUS M. JONES; "Life and Message of George Fox."

*"In whom ye also are builded together for an habitation of God through the Spirit."*—EPHESIANS ii : 22.

*"For this cause I bow my knees unto the Father of our Lord Jesus Christ \* \* that he would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; \* \* and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."*—EPHESIANS iii : 14-18.

"O Love! O Life! our faith and sight  
Thy presence maketh one;  
As through transfigured clouds of white  
We trace the noon-day sun."

WHITTIER: "Our Master."

“What is Christianity?—It is the life of God in the soul of man.”—ANON.

“The Spirit of God and the Spirit of Christ are the same, as further appears by the following text; “Ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His.”—(Romans viii: 9.) —SAMUEL M. JANNEY.

“Christianity ought to mean in every man a reconstitution of his whole nature in relation to God and his fellows, and this means the renewal of His inmost Spirit by the indwelling of the Divine.”—W. T. DAVISON; “The Indwelling Spirit.”

“The highest court of appeal is within every man. This is Paul’s doctrine when he writes of the Spirit bearing witness with our spirits; or of the indwelling God confirming the highest intellectual conclusions and the deepest moral convictions of intelligent and pure souls.”—AMORY H. BRADFORD.

*"One God and Father of all, who is above all, and through all, and in you all."*—EPHESIANS iv : 6.

"God is nigh thee; He is with thee; He is within thee; I tell thee, Lucilius, there is a Holy Spirit who sits within us all, the observer and the guardian of all the good and evil we do."—SENECA.

"The enduring Power, not ourselves, that makes for righteousness." — MATTHEW ARNOLD; "Literature and Dogma."

"The basis of his (George Fox's) teaching was the belief that each soul is in religious matters answerable not to its fellows, but to God alone, without priestly mediation, because the Holy Spirit is immediately present in every soul, and is thus a direct cause of illumination." —JOHN FISKE; "Dutch and Quaker Colonies in America."

"TAKE all in a word! The truth in God's breast  
Lies trace for trace upon ours impressed.  
Though He is so bright, and we are so dim,  
We are made in His image to witness Him!"

BROWNING: "Christmas Eve."

*"God \* \* \* hath shined in our hearts, that we should make shine the light of the knowledge of the glory of God in the face of Jesus Christ."—*

*"Be filled with the Spirit."*—EPHESIANS v : 18.  
II CORINTHIANS iv : 6.

"What men need to know in personal experience is not so much the existence of God afar off as Creator and Ruler, but God here and now as an indwelling Spirit."—W. T. DAVISON; "The Indwelling Spirit."

"THE dear Christ dwelleth not afar,—  
The King of some remoter star,—  
But here amid the poor and blind,  
The wronged and suffering of our kind,  
In works we do, in prayers we pray,  
Life of our life, He lives today."

WHITTIER: "The Meeting."

"AND every virtue we possess,  
And every victory won,  
And every thought of holiness  
Are His alone."

HARRIET AUBER.

*"So let your Light shine before men that they may see your good works, and glorify your Father which is in heaven."*—MATTHEW v : 16.

*"If ye know these things, happy are if ye do them."*—JOHN xiii : 17.

"Knowledge of the Truth is good ; fidelity to the Truth is better ; and the union of these, —knowledge of, and fidelity to, the Truth,—realizes the highest aim of the human spirit, and is the only true success that men may know."—ANON.

"I have always thought of William Penn as a Knight of the Spirit, setting forth on a holy quest, to do his Father's will." — WOODROW WILSON.

"THEY followed Truth and found her  
Where all may hope to find,—

\* \* \*

Where faith, made whole by deed,  
Breathes its awakening breath  
Into the lifeless creed."

LOWELL: "The Commemoration Ode."

*"Know ye not that ye are the temple of God, and that the Spirit of Christ dwelleth in you?"—I CORINTHIANS iii : 16.*

"WITHIN himself he found the law of right  
He walked by faith and not the letter's sight,  
And read his Bible by the Inward Light."

WHITTIER: "The Pennsylvania Pilgrim."

"If we are living different and better lives because of Christ, then he lives in us, and his work has been fruitful in that we are new creatures in him."—ELBERT RUSSELL; "As each Day Comes."

"We know of no Inner Light but that of the Lord Jesus Christ in the soul. When we talk of the Inner Light we mean nothing more nor less than George Fox meant by the words, the Christ Within. \* \* \* We recognize no Inner Light that is not an emanation of God Himself. But whatever we call it,—whether Inner Light, or Holy Spirit, or Christ Within,—it is the same thing." — SYLVANUS P. THOMPSON.

*"But if we walk in the light, as He is in the light,  
we have fellowship one with another, and the blood  
of Jesus Christ his son cleanseth us from all sin."*  
—I JOHN i : 7.

*"He that loveth his brother abideth in the light,  
and there is none occasion of stumbling in him."*  
—I JOHN ii : 10.

WALK in the Light and thou shalt know  
That fellowship of love  
The Spirit only can bestow,  
Who dwells in light above.

Walk in the Light, thy path shall be  
A path, though thorny, bright;  
For God, thy grace, shall dwell in thee,  
And God himself is Light!"

BERNARD BARTON.

THROUGH love to light! How wonderful the way  
That leads through darkness to the perfect day!  
Through darkness and through dolors of the night  
To morning that comes shining o'er the sea.  
Through love to light! Through light, O God, to  
Thee!  
Who art the love of love,—the eternal light of  
light!"

RICHARD WATSON GILDER.

*"Where the Spirit of the Lord is, there is liberty."*  
—II CORINTHIANS iii : 17.

*"If any man hath not the Spirit of Christ, he is none of His."*—ROMANS viii : 10.

*"Every one that is of the truth, heareth my voice."*  
—JOHN xviii : 37.

"Liberty is to suspect and yet reverence self;  
\* \* \* to reverence that within us which is  
allied to God, redeemed by God the Son, and  
made a temple of the Holy Ghost."—FREDER-  
ICK W. ROBERTSON; "Freedom by the Truth."

"Reward is, in the order of grace, the natural consequence of well-doing. It is life becoming more life. It is the Holy Spirit of God in man making itself more felt, and mingling more and more with his soul, felt more consciously with an ever-increasing heaven."—  
FREDERICK W. ROBERTSON.

*"I am come that they might have life, and that they might have it more abundantly."*—JOHN x : 10.

*"He that hath the Son of God hath life, and he that hath not the Son of God hath not life."*—I JOHN v : 12.

*"I in them, and Thou in me; that they may be perfected into one."*—JOHN xvii : 23.

"Nothing is adequate for man that stops short of binding the human and the Divine together into one single life-process."—RUFUS M. JONES; "Religion as Reality, Life and Power."

"There comes a time when the higher life of which I am always aware, and which I have tried to follow, becomes so merged in my thought of Christ and my devotion to Him, that I can hardly distinguish the two in my mind."—JOHN WILHELM ROWNTREE.

"BUT warm, sweet, tender, even yet  
A present help is He;  
And faith has still its Olivet,  
And love its Galilee."

WHITTIER: "Our Master."

*"This then is the message, which we have heard of him and declare unto you, that God is Light, and in him is no darkness at all."*—I JOHN i : 5.

*"Ye are all the children of light, and the children of the day; we are not of the night, nor of the darkness."*—I THESSALONIANS v : 5.

*"Christ in you, the hope of glory."*—COLOSSIANS i : 27.

"The Christ that is in the hearts of believers is but a faint foreshadowing of the Christ that is to be."—W. T. DAVISON; "The Indwelling Spirit."

"HAIL to thee, thou Hebrew youth,  
Light of life and soul of truth!  
Blest the day that gave thee birth,  
Bringing hope to all the earth!

Be our eyes unsealed to see  
What thou wert we are to be:  
Seeing thee divinely fair,  
All shall then thy likeness wear!"

WILLIAM H. FURNESS.

*"That they may be one, even as we are one; I in them, and Thou in me, that they may be perfected into one."*—JOHN xvii : 23.

"THAT Presence and that Power who fills  
All hearts with what is Life and what is Love."

SIR EDWIN ARNOLD: "The Light of the World."

"AND largest, fullest, in His own sure soul  
Dwelt immanent "Our Father."

SIR EDWIN ARNOLD: "The Light of the World."

"There is no other way to know God but  
this way of inner love-experience. Only a  
son can know a Father."—RUFUS M. JONES;  
"The Inner Life." \*

"SHOW me Thy face, — one transient gleam of love-  
liness divine,  
And I will never think or dream of other love than  
Thine;  
All lesser light shall vanish quite, all lower glories  
wane;  
The beautiful of earth shall then a holier radiance  
gain."

ANON.

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\* From "The Inner Life," by Dr. Rufus M. Jones;  
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*"And we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord."*—II CORINTHIANS iii : 18.

"A willing ear  
We lent him. Who but hung to hear  
The rapt oration flowing free  
From point to point, with power and grace,  
And music in the bounds of law,  
To those conclusions when we saw  
The God within him light his face!"

TENNYSON: "In Memoriam";  
(of Arthur Hallam.)

"Some time or other, at some rare moments of the Divine Spirit's supremacy in our souls, we all put on the heavenly face that will be ours hereafter, and for a brief lightning space our friends behold us as we shall look when this mortal has put on immortality. On Arthur Hallam's brow and eyes this heavenly light, so fugitive on other human faces, rested habitually."—FRANCES A. KEMBLE.

*"God is a Spirit, and they that worship Him must worship Him in spirit and in truth."*—JOHN iv : 24.

*"Ye know Him; for He abideth with you, and shall be in you."*—JOHN xiv : 18.

"His light shines on me from above;—  
His low voice speaks within;—  
The patience of Immortal Love  
Outwearying mortal sin."—

WHITTIER: "My Birthday."

"Christian liberty is right will, sustained by  
love, and made firm by faith in Christ."—  
FREDERICK W. ROBERTSON.

"HEARKEN! Hearken!  
God speaketh in thy soul."

ELIZABETH BARRETT BROWNING.

*"Light is sown for the righteous, and gladness for the upright in heart."*—PSALM lxxxvii : 11.

*"Endeavoring to keep the unity of the Spirit in the bond of peace."*—EPHESIANS iv : 3.

"I found no narrowness (in my heart) respecting sects and opinions; but believed that sincere, upright-hearted people, in every society, were accepted of Him."—JOHN WOOLMAN.

"For there was freedom in that wakening time  
Of tender souls; to differ was not crime;  
The varying bells made up the perfect chime."

WHITTIER: "The Pennsylvania Pilgrim."

"I will not meanly decline the immensity of good, because I have heard that it has come to others in another shape."—EMERSON; "Spiritual Laws."

"We love and claim freedom for ourselves; why not, then, cheerfully grant it to others?—as being their right, even as our freedom is our right?"—ANON.

*"Whereof I was made a minister, according to the gift of the grace of God, given unto me by the effectual working of his power."*—EPHESIANS iii : 7.

*"To open their eyes, and to turn them from darkness unto light, and from the power of Satan unto God."*—ACTS xxvi : 18.

"Mysticism has its pitfalls and its limitations, but this much is sound and true, that the way to know God is to have inner heart's experience of Him, like the experience of the Son."—RUFUS M. JONES; "The Inner Life."

"THAT radiance of the Kingdom, that high noon  
Of Life and Love, which shining inwardly,  
Hath never any night."

—SIR EDWIN ARNOLD,  
"The Light of the World."

*"It is no longer I that live, but Christ that liveth in me."*—GALATIANS ii : 20.

"There are three ways the primitive Quakers used the term, "Inner Light;"—As a Divine Life resident in the soul;—as a source of guidance, and illumination; and as a ground of spiritual certitude." — RUFUS M. JONES; "The Social Law in the Spiritual World."

"If any sincere Christian casts himself with his whole will upon the Divine Presence which dwells within him, he shall be kept safe unto the end."—CARDINAL HENRY E. MANNING.

"LEANING on Him, make with reverent meekness  
His own, thy will;  
And with strength from Him, shall thy utter weak-  
ness  
Life's task fulfil."

WHITTIER: "My Soul and I."

*"Behold; to obey is better than sacrifice."*—I SAMUEL xv : 22.

*"Obey \* \* and thy soul shall live."*—JEREMIAH xxxviii : 20.

*"And after the earthquake, a fire; but the Lord was not in the fire; and after the fire, a still, small voice."*—I KINGS xix : 12.

*"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."*—JOHN vii : 17.

*"We need only obey. There is guidance for each of us, and by lowly listening we shall hear the right word."*—EMERSON.

*"Aye, obeys. That is where our faith is weak. That is where we need the potency of the Gospel. We know better than we do."*  
—JOHN WILHELM ROWNTREE.

*"Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"—II CORINTHIANS xiii : 5.*

*"Whither shall I go from thy Spirit? or whither shall I flee from thy presence?"—PSALM cxxxix : 7.*

"How oft a gleam of glory sent  
Straight through the deepest, darkest night,  
Has filled the soul with heavenly light,—  
With holy peace and sweet content."

ANON.

"The Germans have a beautiful equivalent for the English expression " a still, small voice." They call it "ein kleines Fluestern";—A Gentle Whispering.—ANON.

"I WILL hear what the Lord God may say in me.  
Blest are the ears that catch the throbbing whisper  
of the Lord,  
And turn not to the buzzings of the passing world;  
That listen not to voices from without,  
But to the Truth that teaches from within."

—THOMAS A. KEMPIS.

*"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff, they comfort me."*  
—PSALM xxiii : 4.

*"And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light, and they shall reign forever and ever."*—REVELATION xxii : 5.

“PEACE, let it be! for I loved him  
and will love him forever;  
The dead are not dead, but alive!”  
—TENNYSON; “Vastness.”

“O Light that followest all my way,—  
I yield my flickering torch to Thee;  
My heart restores its borrowed ray,  
That in Thy sunshine’s blaze its day  
May brighter, farier be!”

GEORGE MATHESON.

“ART builds on sand;—the works of pride  
And human passion change and fall;  
But that which shares the life of God  
With Him surviveth all!”

WHITTIER: “Wordsworth.”

The following are a few quotations referring to light,—beautiful and helpful in themselves, although not directly referring to the Light of the Holy Spirit;—

*"Who coverest Thyself with light, as with a garment."*—PSALM civ : 2.

"The most beautiful thing in all God's universe is light,—for it is not only beautiful in itself, but it reveals all other beauties to us."  
—SPINOZA.

"TOUCHED by a light that hath no name,—  
A glory never sung,—  
Aloft on sky and mountain wall  
Are God's great pictures hung."

WHITTIER.

"That which befits us, embosomed in wonder and beauty as we are, is cheerfulness and courage, and the endeavor to realize our aspirations. Shall not the heart that has received so much, trust the Power by which it lives?"—EMERSON.

"THE light of larger love than shines for earth  
Made beautiful her eyes."

SIR EDWIN ARNOLD: "The Light of the World."

Compare the above with the following from Tennyson's "Idyls of the King."

"BEYOND my knowing of them, beautiful;  
Beyond all knowing of them, wonderful;  
Beautiful in the light of holiness."

TENNYSON.

"TILL darkness fled again  
And brought back Dawn, and that diviner Light  
Shed from Him."

SIR EDWIN ARNOLD.

"THERE is a light in yonder sky,—  
A light not seen by human eye;  
But bright and clear to inward sense  
It shines,—the Star of Providence!"

ANON.

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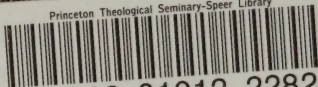
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